622 "Little Bill" Chico, whose father was 1/2 Owens Valley Paiute 1/2 Tübatulabal, mother Tubatulabal (SM), former chief for Tübatulabal; SM did not know who preceded Chico, but was sure it was not Chico's father. Chico left no lineal descendants and named SM as his successor. For group of Koso in e. end of South Fork valley cumil, Mouse, former chief. For Palagewan on unaugmented Kern, koŝumye-he-huk, nicknamed elemgil, Greedy, former chief; elemgil died before Chico and Mouse, and no successor to him was appointed; he was leader for Palagewan group only (FP, SM).

624 Of chiefs mentioned above, only the Pälagewan chief, elemgil, had a messenger (tu·kuni·n); elemgil's messenger was Tejon Yokuts named Dick; when elemgil "wanted to make a fiesta, he told Dick to go tell everybody to come to it, and Dick would go to Tejon, Porterville; elemgil paid him to do this." At messenger's death, son inherited office (SM).

624 [838 462] Clown and dance manager.- Among Tübatulabal, office of clown (hili'idac) hereditary, passing from father to son; women, transvestites never clowns. Clown present at face washings, mourning ceremonies; at latter he was "the-big boss" (LT), but also "went around talking crazy (not backward) at fiestas; he danced backward, too. He didn't care what he said, either to women or the chief; if the chief was no good the clown walked around saying so; then all the old men would get together and choose a new chief" (FP).

624 Among Palagewan hili'idac apparently served more as dance manager; "when elemgil had a burning, there was a hili'idac named ka-wičina there; he was the last hili'idac. Kawičina told the boys to make the brush enclosure for the fiesta; when the people arrived he showed them where to camp in the enclosure. He wasn't a clown; when the people wanted money from elemgil they got 2 Palagewan men to act as ku-dbapapul; these men were like clowns; one of them got ashes and put them on the other man's face; all over it; then elemgil gave them money" (SM). Further details of clown's duties given in text by MM (Voegelin 1935 b, 205, 219, 227; see too p. 69 this study).

761 756 627 Law, morality, manners, conduct.- Since all deaths except those incurred during war believed to have been caused either by witchcraft or poisoning, each death, violent or natural, constituted a murder, which was attributed to evil shaman or person possessing poison. Often shaman, poisoner killed by relatives of deceased, after they had obtained chief's permission; or chief might take initiative, order such persons killed.

[579 177] Violent deaths in brawls seldom if ever occurred in pre-white times because "serious fights didn't start very much at fiestas, over games, etc., as the people didn't get drunk" (SM). A shaman might boast on such occasions of his power to kill persons, but I have no account showing that this ever led to fights in which murder committed.

576 used now. Farewell salutation is "I'm going now; goodbye." Greeting between strangers, persons who had not seen each other for some time is "Hello, where do you come from?" No handshaking. Tübatulabal "liked to see strangers" (SM); visitors given gifts of piñons, chia, "just the same as now, we give piñons to everyone who comes up to the piñon camps" (ES); young girls enjoined to be hospitable (ante). In times of scarcity, however, food was bought; person who had stores of it "wasn't expected to give it away" (SM).

Mothers kissed children occasionally; adults did not kiss (SM).

578 Jealousy on part of man, woman, sometimes led to separations (ante; Voegelin, 1935 b, 235); jealousy over man might start 2 women fighting, but men "didn't fight that way over a woman, generally" (SM).

685 SM had never heard of any member of community
158 who deliberately set fire to others' property; insane persons (tohoyi-wut) "just had to be
[753] watched; nothing was done about them. One woman went crazy a few yrs. ago, because a witch put something in her ear and made her that way; she wouldn't go to a doctor and so she died in the Stockton asylum after she was there a year" (SM).

522 At fiestas during dances at night, if woman
● [624] slipped away to keep rendezvous, when she returned
[837] dance leader would grasp her by arm, dust her off with bunch of feathers, much to everyone's amusement, woman's confusion (SM). Young mature girls, if they surprised boy of about 12 in swimming would surround him, chaff him; boy would beg to be allowed to leave and often run away crying (MM). An example of what is considered humorous occurs in anecdote of man in deer-head decoy who was mistaken for deer by mt. lion and attacked by animal; man's brother, standing off at safe distance, saw this occur, but instead of going to hunter's aid he remained where he was and "just laughed and laughed" as lion leaped on hunter.

181 Garcés in 1775 was hospitably received by (Palagewan?) group on unaugmented Kern and characterized the people as "affable and affectionate" (Garcés, 281). When first approached, Tübatulabal show marked reserve which can easily be mistaken for indifference, or even unfriendliness; in time,
[17] however, this reserve disappears, as Steward notes of Owens Valley Paiute (Steward, 1935, 238), and informants prove friendly, interested, generous, and honest. Men and women are generally energetic in their daily life, and attentive to detail in work. Women often voice expressions of sympathy for the young, weak, or suffering; when SM's pet dog was shot SM "cried and cried" for several
[674] days. I heard of only one theft among Tübatulabal during my work with them. The older members of the group, especially, have a high reputation for dependability and trustworthiness among their white neighbors.

516 Postures.- Men sat (a) right knee bent, weight resting on right heel; left foot flat on ground,

3: Voegelin E-5 (1931-1933) 1935
NS22 Tubatulabal NS22

MISCELLANEOUS

20. SPEECH TO BOYS

1. Let me teach ye, boys, and ye listen. 2. If ye will hunt the deer, ye will give a little to the old men. 3. Then the old men say "Good, good," (they) say. 4. You will get old. 5. Ye must not go in anyone's house; that is bad, ye might be given poison in the food. 6. Anyone who wants to drink jimsonweed, I will give it to him to drink; ye will live well; then jimsonweed will preserve ye, ye will not die quickly. 7. While hunting deer ye must take down-feathers; then Yumugiwal will not frighten ye, nor Bear nor Mountain Lion, nor anything there.

8. (Heed this caution, for once) a White Coyote killed a hunter (who was not cautious).

9. When ye are ready to come back, pray to the mountain; it is fitting. 10. Then ye must bring the meat of the deer and present it here and there to the people. 11. Ye must not show disrespect to (animals) while wandering on the mountain. 12. The Rattlesnake, Bear, everything hears; then ye will wander safely. 13. Ye must not kill Rattlesnake; he is bad. Rattlesnake has a meanness which may possibly make ye sick; it is bad (for Rattlesnake) to be killed. 14. Pretty soon (the end) is present.

539 X
869

21. CONCERNING BEARS

1. Old-Timers were in the habit of meeting Bear. 2. Then (they) talk to Bear: "What are you doing in my trail?" and, "Give me room this way," (they) say to that Bear. 3. Then that Bear sits down. 4. From there he makes them move aside. Then they pass by, those people; that Bear hears the talking (as Old-Timers pass by). 5. Everything tells (Bear)—the brush, the rocks, the trees tell him everything. 6. And if you speak disrespectfully of the Bear, he knows it immediately; the tree right there tells him. 7. Then he is mad when somebody talks (of him). "Good," Bear says, "I will meet you," he says. Surely he meets that talker. 8. He kills that one right off. 9. Then Old-Timers do not talk of Bear.

539 X

22. THE CLOWN

(*Morning*):

1. Then the clown rounds up the people when he wants to talk to (them). 2. When it is still dark in the morning (and they) are not yet interrupted in eating, "You fellows cook (for the fiesta of the day)," he says. 3. "Then you fellows, having finished eating, will gamble, and will dance and also play hand-games" (says the clown in the first speech of the day).

539 X
624
527

(*Noon*):

4. Then at noon the clown comes when he comes and talks. 5. "Then you fellows stop awhile," he says, "let's eat awhile," he says. 6. Then the people quit all their own gambling. 7. Then they, every one, go and eat. 8. "When you fellows have finished eating then you gamble awhile, anything at all," he says, "you play awhile," he says, "do anything you please."

(*Evening*):

9. Then the clown also came in the evening. 10. Then he says to the people, "You fellows quit your gambling for awhile," he says, "let's eat awhile," he says. 11. "Pretty soon when we have finished eating, we will dance," he says, "we will gamble and also play hand-games; you fellows should dance well," he says. 12. "Then when you fellows want to copulate, you should go toward the open places." 13. Then they are going there all night—in the open places.

3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

857
152. Then that one, that one who hides it, is shooting next. 153. Then he is shooting that 539 X
target. 154. Then they are paying him one arrow. 155. Then some are going back to their 159
own houses without their own arrows, when losing. 526

156. Then from there again we are playing another game—red clay. 157. We are making 539 X
dolls, we are building everything, coyotes and also bears, wolves, and also people; we are 159
doing everything all the time. 158. When making that red clay into dolls, we then put that 524
already made doll in the heat. 159. Then from there when drying, it is getting hard. 160. It 857
lasts a long time.

161. Then from there we are playing another game again, the hide game. 162. Then we 539 X
are putting one boy (to be "it"). 163. We are tying his eyes with a rag. 164. Then he is 159
seeing nothing. 165. Then from there, having finished tying him, we are all hiding. 166. 526
Then he is looking for us. 167. "Where are you?" he is saying. 168. "This way," we are 857
saying. 169. Then he is coming running. 170. Then some are coming in his tracks. 171. Then
he takes a jump backward. 172. Then he is grabbing one (boy). 173. Then that one does
the same next.

174. Then we never play again. 175. Then we used to hunt deer all the time, it being 539 X
summer. 176. Then, also, we are going camping. 177. From there we used to hunt deer. 159
178. And also from there we are going fishing in the north fork. 179. We are catching many 224
fish, trout, and also bullheads. 180. Then we are making "jerky"; we are drying (the fish). [251]
181. Then, also, from there again, we are going fishing the next day. 182. Then also we are 226
again making those (fish) into "jerky." 183. And also we are again hunting deer. 184. We [464]
are hunting every day. 185. Then after staying there five days, we are coming back from
there, we are coming toward our own home. 186. Then also, upon arriving, we are working
again when we find those jobs (on the ranches of white men).

187. Then also, from there again, in another summer, we are going to gather pine nuts. 539 X
188. We are all going and gathering, my mother, too (she did not go on the previous hunt- 159
ing and fishing trip)—we all, and also again many different people not our relatives (but) 222
different people. 189. (There are) many people. 190. Then they fix blackened pine nuts in 857
the evening. 191. Then we used to kill deer. 192. Then we are staying there all summer
gathering pine nuts. 193. We are gathering one sack every day. 194. And also we are roasting
the raw ones; we are gathering (them) when they fall down. 195. We used to gather (them)
every day. 196. From there we are coming back, the pine nuts being already exhausted.
197. Then we are packing the pine nuts. 198. All the many pine nuts were packed by us,
perhaps twenty sacks. 199. Then when all are coming back toward their own homes, we
are packing (the pine nuts). 200. It being winter, we used to eat that, blackened pine nuts, [262]
and also rabbit with acorn gravy, and also everything (else), deer, fish, everything, we
used to eat. 201. (There are) many acorns; we used to gather those too. 202. It being
autumn already when they are falling, we are going and gathering the acorns. 203. Then
already many are falling. 204. Then we are shelling those acorns. 205. Then our mother is [252]
drying (them). 206. Then when they are drying, she is going to pound (them) in the pit
mortar. 207. Then, having finished pounding that, she is leaching it in the leaching place
(a hole in sand on the edge of a stream). 208. Then, when going to leach it, she is irrigat-
ing it until noon. 209. Then from there she is gathering that up. 210. Then she is stirring
that in the clay pot. 211. Then she is bringing that toward the house. 212. We are eating
that for some time without bread. 213. We are eating acorn gravy nearly all winter.

214. Then from there my father made a fiesta. 215. First he called the Yokuts. 216. "I 539 X
shall make a fiesta," he is saying, "and all of you come in future," he is saying, "on that 159
day," he is saying; "then we will enter upon it together when I make (fiesta)," he is 527
saying; "pretty soon in five days we will make fiesta," he is saying. 217. Then from there [225]
they all arrived there on the day. 218. They all entered upon it together. 219. Then the
clown is saying "Pretty soon we shall gamble," he is saying, "and also the hand-game 624
(will be played)," he is saying. 220. "Good," the people are saying. 221. Then they
gambled that night. 222. For two or three nights they gambled. 223. Then the clown

223. Then the clown spoke: "Pretty soon we talk to the shamans," he is saying. 224. "Good," the people are saying. 225. "Tomorrow," the clown is saying. 226. Then they talked to those shamans that next day. 227. "That clown is wanting to see you," the people are saying. 228. "You test yourselves," the clown is saying. 229. "Good," the shamans are saying, "and tomorrow we will test," the shamans are saying. 230. "And I will put up one woman and one man," the clown is saying, "these will look after you," he is saying. 231. "Good," the shamans are saying. 232. Then that next day those shamans got marked. 233. One woman and one man marked them. 234. Then those shamans put on their own feathers and also their own belts. 235. Then they all three stood there. 236. Then one man started a fire in the middle. 237. Then one shaman sat there by the edge of the fire. 238. He is holding his own basket tray in his own hand. 239. "Already," the clown is saying, "you test him." 240. Then that shaman, the Tübatulabal shaman, warmed up his own basket tray (over the fire). 241. Then those Yokuts shamans danced. 242. Then one shot that Yokuts shaman. 243. When he shot, he dropped down. 244. Then that woman, the caretaker, got up in order to come to him when he dropped down. 245. Then that woman lifted that shaman from here to there when he was dying. 246. She put him in the shade. 247. Then he is not powerful enough for the taking out of his own shot. 248. Then that shaman, the shooter, flew from here to there toward him. 249. Then he took that out with that basket tray; he swung that (basket tray) on top of him; he took that (shot) out for him. 250. Then from there he shot another one again. 251. Then also from there he shot again; he shot three times. 252. He is not powerful enough for his touching that one. 253. Then also from there again he shot another one twice. 254. He did nothing to him. 255. "So, you (plural) have strength," he is saying, "you are good shamans," he is saying. 256. Then from there they quit. 257. Then the clown spoke: "Pretty soon we quit; we will go back again toward our own houses," the clown is saying. 258. Then from there they all take leave.

259. Then from there I used to work all the time. 260. Then from there I used to go to the north fork (of the Kern River). 261. Then, when going and arriving there (at Kernville), I am sitting behind the store, one man and I are sitting (there). 262. Then a girl came there. 263. Then she saw me when I am sitting there and she is laughing at me when she sees me. 264. Then from there she entered in the store. 265. Then I am merely sitting there. 266. Then from there to here she went out from the store; she put on a new hat; she bought it. 267. Then from there, "Let's go," she is saying to me. 268. From there we came to this side; my horse is standing there. 269. Then from there we came; we double-mounted my horse. 270. Then we stood in the grass, in the deep brush. 271. We dismounted there. 272. Right away we copulated; the woman is very erotic; she is holding me tightly when she copulates. 273. There we slept right there. 274. From there I came in the morning to my own work. 275. Then from there she came to her own house in Bull Run. 276. Then from there I went again after two or three days. 277. Then from there again I found different women. 278. Then I took her right away. 279. Right away, also, we copulated there. 280. It is (what) I am doing to them all the time; I am copulating with different (women). 281. Then from there after a while I married that woman whom I found the first day. 282. Then I brought her to my own house. 283. There I lived for a long time with her—five years. 284. Then from there we discarded each other. 285. Then I quit her. 286. I never took her again. 287. Then I lived here alone; having finished discarding (my wife), I am just the same finding girls. 288. Then again I found one girl. 289. Then, "Quit her," my mother is saying, "I do not like them (the new wife, referred to in the plural by her mother-in-law)," she is saying; "someone is saying your wife (the new one) is her (the divorced one's) younger sister," she is saying; "you desire in future another one," she is saying. 290. "Good," I am saying.

291. Then from there I got sick. 292. Then I went to a shaman. 293. Then the shaman doctored me there. 294. Then, "I cannot touch you," he is saying; "that one doing it to you (i.e., causing you to be ill) is living down there," he is saying, "that very one is living," he is saying. 295. I am saying nothing when he says this. 296. From there I come